

Victoria Street Newz

September 08



"All the news
that fits,
we print"

Vol. 5
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Wandering

By Allan Antliff



Henri Lebasque, Provocation, 1900

*"The tramps
refused to obey;
they abandoned
time, possessions,
labor, slavery.
They walked and
slept in counter-
rhythm to the
world."*

Anais Nin,
"House Boat,"
1941

Street Newz readers are familiar with how governments like to pretend the social problems we face have little relation to the capitalist economic system they prop up with policing, laws, regulations, and the like.

Poverty and homelessness are routinely blamed on individuals and social inequalities are frequently dismissed as an aberration in an otherwise "healthy" economy. Historical struggles

against capitalism, and the roles homeless people have played in these struggles, are never mentioned when solutions are discussed. Nor are truly radical solutions. One can't imagine mayor Alan Lowe

continued on page 3 ...

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Inside this issue ...

Anarchist Newz pgs 1,3,4
Wandering Allan Antliff

Opinion pg 2
Cool Aid's 40th BD Party Janine Bandcroft
Georgia Oil Pipeline Jim Wight

More Anarchist Newz pg 5
A Solidarity Statement Zabalaza Anarchists
Demythologizing Anarchy Robert Arnold

Even More Anarchist Newz ... pg 6
Outgrowing Omnivorism D. Steele & D. Swanson
Anarchy in Motion Chris Johnson

Not Necessarily Anarchist Newz .. pg 7
Women in Cdn Politics Gordon Pollard
Rights through Guaranteed Income C. L'Hirondelle

Anarchy in History pg 8
Un-Doing Anarchism Brian Mason
The More Things Change C'daoim

Health & Environment Newz ... pg 9
Dam Dam Dam Dam Don Startin
Logging Mt. Arrowsmith Richard Boyce

War & Peace Newz pg 10
Truth & Consequences Mohammed Omer
A 9/11 Anthrax Story Bo Filter

Street Muzings pg 11

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About Street Newz

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You can contribute to social change by supporting the Victoria Street Newz team, by pondering the root causes of poverty, and by working for peaceful, non-violent change.

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JUST ANOTHER RANT or two

when i received allan's email, asking if the anarchists might take over the september street newz, to coincide with their third annual book fair, i panicked. anarchists, taking over the street newz!!! the world will surely soon be reaching its end! what about our highly developed structural hierarchy, how would we ever get this approved?! then i remembered - we don't have a highly developed structural hierarchy.

but what about our funders, what would their highly developed structural hierarchies think if we were to challenge myths, perpetrated through the centuries, that anarchists are inherently violent individuals with no common purpose running randomly through the universe inciting chaos? then i remembered - we don't have any such funders.

in fact, as i write this, we don't have *any* funders (aside from a bit of taxpayer generated ad revenue) so no worries there.

then colin, one of our illustrious volunteers, also suggested it'd be a good idea to partner up with the anarchists. phew, i thought, finally some patriarchal approval. how would anything ever get done without it?!! it seemed to make sense to run the idea past our board of directors, who all nodded their approval, and so here it is a newspaper unlike any other (isn't it always though) reminding us that, ultimately, we ought to listen to our inner anarchist who says "you're not the boss of me."

now that's done ... i've got to get to work searching for organizations with grant money they're willing to share with the likes of us

Free Bag Checks at Cool Aid 40th Birthday Party

if you like having your bag and personal identity checked by some nosy police officer with nothing better to do, you would have loved the cool aid society's 40th birthday party.

in addition to the bag check, there were some very inspiring local artists and their work, lots of good music, free sandwiches, and a doggy idol where pets dazzled the crowd with their ability to, among other tricks, claim ownership of the local tree.



In addition to being an artist, Elsie (right) offers ACE - the Aboriginal Committee of Empowerment - a community that welcomes all walks of life and all Nations: First Nations, Inuis, Métis, and Canadian, offering an enriching experience as members share their knowledge and culture. Meetings are alternating Thursdays, 3:30-5, at Our Place.

to their credit, the cool aid society was able to attract some of the street community to the event. since cool aid are the folks who manage homeless shelters and some other downtown services, it would be expected that representatives from the street community would be welcomed there. and welcomed they were - some of victoria's finest arrived at this outdoor public event to empty the contents of certain select guests' bags onto the lawn, and record their names.

when did carrying unopened beer in a closed bag become a crime?

meanwhile, the oceans are being polluted, the forests are being ravaged but phew, at least for one day there were no homeless looking people carrying unopened beer in their personal bags in centennial square.



OPINION

Georgia Oil Pipeline

by Jim Wight

Russia invades Georgia. Everyone is walking about with question marks. Well it is about securing the worlds oil resources. Wait a minute, isn't that exactly what the US is trying to do? Well here is a map showing the pipelines in the area: (map impossible to reproduce here, please see www.theodora.com/pipelines/europe_oil_gas_and_products_pipelines.html).

Let's play "What if"What if Russia shuts down the Georgia Pipeline? Well, if we look at the map we see that Russia could easily handle all the oil coming through Baku by using the existing pipeline from Baku north into Russia where the oil is easily mixed into existing pipelines from Russia that supply Europe.

It gets better. What if Russia decides to go after Azerbaijan as well? Well, well, lots of wells...oil wells that is! If Russia controlled Azerbaijan they would have a route for Iran's oil to flow directly into Russia where again it could be sold to Europe or used in Russia or even piped to Chita Russia and into China through the new planned Russian and Chinese oil pipe system. Iran would gain another exit route for its oil...a route secure from the US and Israel.

The plot thickens. Suppose Israel acting on behalf of the US decide to attack Iran's nuclear facilities thus spreading nuclear fallout in Iran and possibly destroying the pipelines around Tehran. How much would Russia like that? Would they sit by and let it happen knowing that the result would bring US troops to secure Iran's oil for the US.....oil that Russia wants to secure just as much as the US?

Well a lot of "what ifs" ..., but if the US and Russia continue to both play the game of "Secure the Worlds Oil," then the outcome is inevitable....WW3.

The only way we can survive WW3 is to not have it. The way to not have it is to throw out our crazy leaders and elect saner heads before we become burnt toast.

Alternate Clean Energy sources are absolutely necessary. Biofuels and nuclear energy are not clean. Don't let them throw that kind of BS at you.

Our leaders continually feed us BS and throw money at the situation, researching it to death. The answer is too simple for them to "get it."

Simply phone up Danish and German alternative energy companies and ask them what their governments did to stimulate their industry and then copy the solution as a start. Of course there are thousands of other ways to save energy and thousands of bylaws that can be altered to stimulate alternative energy solutions in existing and new buildings. Just ask someone who tried to do it and gave up. Ask them why they gave up and then fix the problem. Make the production of cheap clean alternative power inevitable and at the same time discourage dirty power. This doesn't take a herd of lawyers and engineers ...just some common sense... For the most part there are people available who have already solved the problem. Just ask them. Most of them are more than willing to give you the information you need for free.

And as a last stick in the eye... clean coal and sequestering CO2 are wasteful ways to spend money. The best ways are to encourage small scale energy production that doesn't require rebuilding a nation's infrastructure to transport energy and waste. The larger companies come into play as suppliers of equipment for the individual user and not the supplier of energy. We should all have our own source of power....."Power to the People."

proposing Victoria city council disband in favour of an anarchist form of government in which local communities solve problems like homelessness cooperatively by utilizing available housing and building anew with people's needs in mind, as opposed to those of real estate developers, property-owners, and land speculators. No, the capitalist production of homelessness is bigger than any mayor or city council.

History of Industry and Anarchy

Poverty and displacement are hard-wired into the system, and if we go back to conditions in northwestern Europe during the late 19th century, we discover resistance is too.

During that time, northern France and Belgium were experiencing rapid industrial expansion, with devastating consequences. The industrial juggernaut was made possible thanks to a new infrastructure of railroads and roads which penetrated the countryside, bringing economic transformation to hitherto relatively untouched areas.¹

In villages, towns, and hamlets, locally made products produced by craftsmen were displaced by cheap goods mass-produced in factories. Small-scale farms geared to the material needs and ecological capacities of the local community were undermined by imported produce from abroad and the reconfiguration of agricultural production on a large-scale, export-oriented basis. This process was augmented by a great depression that lasted from 1873 to 1896. Then an economy in crisis forced artisans and peasants into debt, and from there to the mines, factories, mills, and urban centers that fed the industrial capitalist monolith.²

Artistic Responses to the Industrial Revolution

Roger Magraw writes that as the old skills and rural communities died, "uprooted, alienated, deskilled workers took refuge in consumerism, or, more often, in drink, crime, and domestic violence."³ But some chose rebellion against encroaching capitalist servitude. We find their outlook expressed in the anarchist journals of the day, such as *Le Père Pinard*, *L'en dehors*, *La Plume*, *L'Assiette Au Beurre*, and *Les Temps Nouveaux*.⁴ Take, for example, *The Wanderers* (1897), a lithograph produced by Théodore van Rysselberghe for an album of prints issued by *Les Temps Nouveaux*. Van Rysselberghe took his title, "*The Wanderers*," from a poem of the same name by the Belgium anarchist playwright Emile Verhaeren. In the corner of the print is a passage from the poem which reads: "Thus the poor people cart misery for great distances over the plains of the earth . . ."

In the late 1880s and early 1890s the workers of Belgium repeatedly rose up in a series of mass strikes, riots, and violent clashes with the police and army. The first such incident erupted in the industrial city of Liège, where an anarchist commemoration of the Paris Commune of 1871 led to full-scale rioting that spread throughout the country's mining region.⁵

We can better grasp the desperation of the Liège region's rebels through photos of their living hell--the prosperous towns (from a capitalist perspective) where workers were reduced to combing slag heaps for bits of coal 'after hours.' Men, women, and children worked 10 to 13 hour days, six days a week, in the mines and mills of Belgium. They were paid at or below subsistence level; and if there was no work, they starved.⁶

Van Rysselberghe's *Wanderers* are working-class refugees displaced by poverty, the police, and the army. In the 1890s thousands of such families were forced onto the roads of Belgium by grinding unemployment, lock-outs, or vicious acts of government suppression. "Thus the poor people cart misery for



Theodore van Rysselberghe, *The Wanderers*, 1897

great distances" Verhaeren wrote. Enraged at the injustice, he describes these rebels in their most abject moment of defeat, condemned to wandering without end in a world ruled by an economic system that "capitalizes everything, assimilates everything, and makes it its own."⁷

Where might they have wandered? Perhaps to the city, to join the multitudes of unemployed and underemployed. Henri Lebasque's lithograph, *Provocation* (1900), bears testimony to the kind of marginalization awaiting them there, in the great market-places of capital. This print was also distributed by *Les Temps Nouveaux*.

Provocation is a stark critique of starvation in the face of capitalism's bountiful plentitude, the provocation being the price of bread, humanity's most basic food. A child stands weak and listless, staring at loafs

displayed in a brightly-lit shop window. Business prospers while the child starves. Similar testimony to the inhumane idiocy of capitalism is captured in a drawing for *Les Temps Nouveaux*'s July, 1907 issue by George Bradberry depicting an emaciated tramp who pauses to stare at fat cows chewing their cud. "The starving man," reads the caption, "envies the satiated beasts!"

While these artists focused on the plight of the dispossessed, others gave tangible form to the oppression of work. In 1889 Camille Pissarro created a small booklet, entitled *Social Turpitudes*, which depicted the drudgery of emergent forms

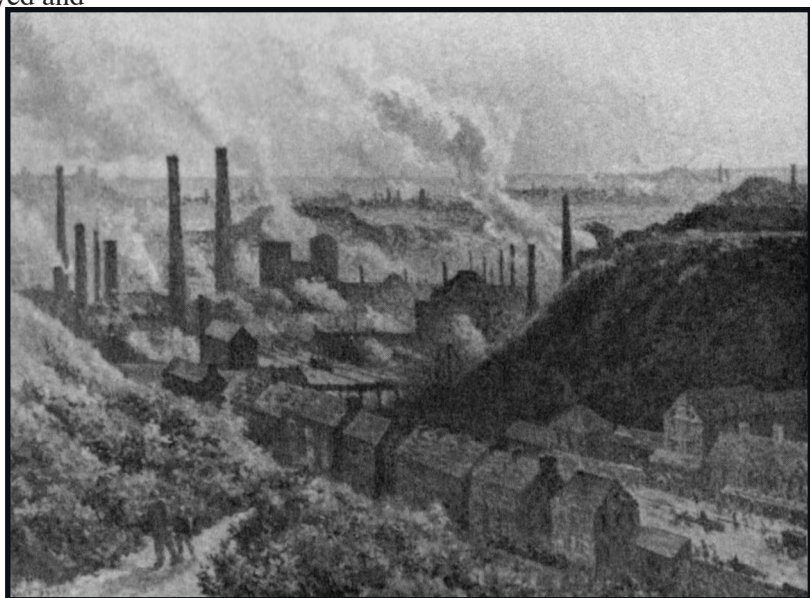
of urban wage labor. Among them is a depiction of seamstresses slaving under the watchful eye of a supervisor. They hunch over piecework in a debtor's prison, where they have been condemned by their poverty to endless, repetitious tasks. Pissarro also recorded the brutalization of day-laborers. An illustration for the May, 1893 issue of *La Plume*, for example, depicts the back-breaking drudgery of stevedores who spent their lives--when they could obtain work--shoveling and hauling coal.

Thus far I have discussed the anarchists' damning criticism of industrial capitalist labor and the injustice of working-class destitution. However this was not the sum total of their viewpoint. They also pointed to different possibilities lying dormant in Europe's besieged pre-capitalist ways of life. Here critique was wed to utopia, and the condition of wandering took on new meaning.

The latter theme emerges in a painting by Maximilien Luce, entitled *Factory Smokestacks*, Couillet (1898-99). Luce was an uncompromising working-class militant who was briefly imprisoned for his anarchist activities in 1894. During the 1890s he often traveled through northern France and Belgium, recording impressions of the mining towns and factories.⁸ An exhibition of his paintings held in 1891 led one anarchist art critic to write of "the bleeding soul of the people, the life of the multitudes anguished and inflamed by suffering and bitterness."⁹

Factory Smokestacks is dominated by the grim industrial capitalist inferno of Couillet, where treeless streets of rooming houses disgorged workers daily into the mills. But in the corner of the painting a man and boy walk away from the entrapment of this inferno. Their destination is unnamed; their purpose, undetermined. Seemingly they might be setting out on a journey or perhaps they seek momentary respite from the grey, polluted environment they leave behind. In any event, they are passing from one world to another--the rhythm of capital gives way to the rhythm of nature.

Luce was fully aware of the violence emergent capitalism did to nature's rhythms and the destructive impact of industrial labour on the workers. He read the critiques of Elisée Reclus and Peter Kropotkin, who both condemned the disequilibrium of industrial capitalism as a violation



Maximilien Luce, *The Factory Chimneys-Couillet, near Charleroi*, 1898-99

of harmonious social relations and, ultimately, of humanity's relationship to the earth.¹⁰ Writing in 1864 Reclus observed:

*The barbarian pillages the earth; he exploits it violently and fails to restore its riches, in the end rendering it uninhabitable. The truly civilized man understands that his interest is bound up with the interest of everyone and with that of nature.*¹¹

Turn-of-the-century anarchists sought to establish a social order in which property would be held in common and social and ecological devastation would come to an end. Harmony entailed a freedom that respected and nurtured differences while sustaining the good of the whole. Just as mutual aid gave rise to the diverse interrelatedness of plants, insects, and animals, so humanity could realize greater diversity through cooperation.¹² However, for many, this far-sighted and demanding vision seemed to run against the grain of history.¹³



Maximilien Luce, *A Slag Heap Near Marchiennes*, 1898

Where, then, could anarchism find a sure footing in the world? In the first instance, among other anarchists. Reclus wrote of the obligation anarchists had “to free [themselves] personally from all preconceived or imposed ideas, and gradually group around [themselves] comrades who live and act in the same fashion.” Such “small and intelligent societies,” he argued, could form the basis of a greater harmonious social order.¹⁴

However communities of anarchists were not the sole social force working against the industrial capitalist leviathan. Reclus and others looked to the surviving patterns of communal existence amongst the peasantry, where the traces of a different social rhythm still prevailed. Luce’s friend Camille Pissarro captured the cadence of this life in paintings such as *Apple Picking at Eragny-sur-Epte* (1888), where work is as yet untouched by the regulatory regime of capitalized production. These workers take their time. They pause to chat amongst themselves and their activity is voluntary and cooperative. Here humanity transforms the world through cultivation, rather than destruction.

Thus, everyday life approaches a condition of harmony akin to anarchism--or so writer Octave Mirbeau thought. For him, Pissarro’s canvases depict a world animated by “the ideal,” where the cities of capital, “booming as they may be, are no more perceptible, having no more planetary importance, behind the fold of terrain that hides them, than the lark’s nest in the bottom of a furrow.”¹⁵

Pissarro was a member of the anarchist neo-impressionist movement, and his painterly technique was suffused with anarchist politics. The application of unique and discrete colors on a neo-impressionist canvas--the small dots of paint that give the paintings their soft glow and shimmering radiance--accorded to scientific principles of vision, so as to produce an overall harmonious effect. This painterly technique was a painterly analogue for the harmony in freedom that could unite humanity and, in turn, reconcile us with nature. The visual synthesis represented

“the progressive process through which harmony and variety in unity (terms which defined the ideal anarchist social structure) were achieved. These, of course, were the very terms which the neo-impressionists and their critics used to describe neo-impressionist painting. There, individual spots of paint, akin to the human individuals in anarcho-communist social theory, are amassed to form unified, harmonious, synthetic compositions, which appear as such because of the way in which the discrete colors are scientifically applied to compliment one another while preserving their own, unique character.”¹⁶

Thus anarchist artists merged politics with reality, giving their ideals a material presence in the form of social critiques on canvas that pointed toward an anarchic future.

Of course this future could not be achieved without revolution. And the



Camille Pissarro, *Apple Picking at Eragny-sur-Epte*, 1888

anarchists knew that among the poor condemned to wandering by a pitiless capitalist order, the memory of revolts and the hope of insurrection remained. In fact, many anarchists came from the ranks of such itinerants, who played an important role in the movement as they traveled from place to place, spreading radicalism through pamphlets, songs, and conversations.¹⁷ In 1896 Henri-Edmond Cross paid homage to one such traveler in an illustration issued by *Les Temps Nouveaux*. Copies of this print may well have circulated the length and breath of France and beyond. Cross entitled his print, *The Wanderer*. The

Wanderer sits alone, caught up by a vision. Anarchism has won and workers are throwing the insignia of capitalist oppression--flags and other symbols of authority--into a raging bonfire. The workers, and the wanderer himself, are surrounded by a beautiful neo-impressionist landscape: harmony in freedom has banished tyranny.

Anarchists such as Cross’s *Wanderer* were outcasts, but they were also free. Their freedom resided in a day-to-day life apart from capital and the anarchist politics they propagated to the workers encountered along the way. Like Nin’s tramps they too abandoned time, possessions, labor, and slavery in a refusal to obey. And, like them, they existed in counter-rhythm to a society in which their ideals were deemed valueless. But anarchism’s wanderers were not capitalism’s victims. They struggled for a better world.

*Allan Antliff is Canada Research Chair at the University of Victoria, where he teaches the history of modern art. He is also a member of the Victoria Anarchist Bookfair Collective and the Victoria Anarchist Reading Circle. This essay is adapted from *Anarchy and Art: From the Paris Commune to the Fall of the Berlin Wall* (Arsenal Pulp Press, 2007).*

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Henri-Edmond Cross, *The Wanderer*, 1896

VICTORIA’S 3RD ANNUAL ANARCHIST BOOKFAIR AND THE FESTIVAL OF ANARCHY

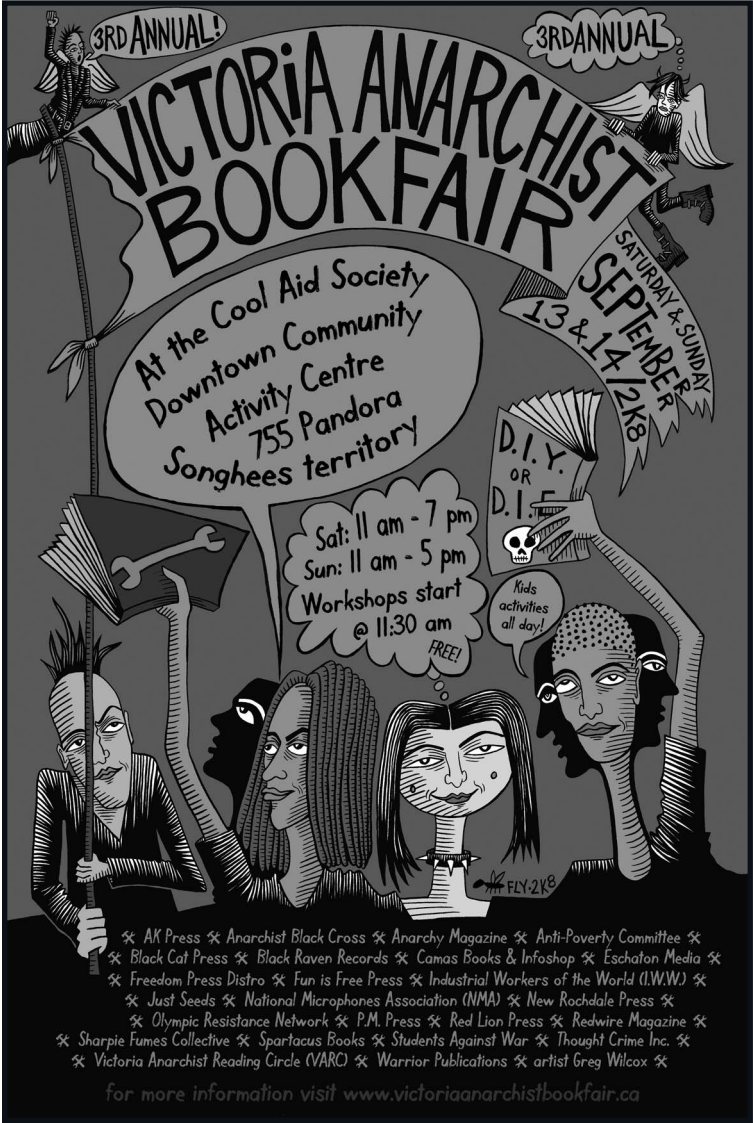
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The Advocate:
Demythologizing Anarchy
By W. Robert Arnold

This month the paper is focusing on anarchy so I thought I would take a little break from dealing with the myths about poverty to write something about a topic that is near and dear to my heart, and about one of my pet peeves.

Anarchy is not chaos. In spite of what you read in the papers and see on the television the words are not synonymous and have very different meanings. The reason they are used, or should I say misused, so often is that the powers that be want you and me to connect the words anarchy and chaos in our minds. In this way when we hear people talking about anarchy we will assume that they mean something terrible. The catastrophic expectation is that without government we would have chaos.

Chaos is the lack of order which allows all sorts of bad things to happen. This is characteristic of our present reality. We say that we have law and order; but home invasions still happen and an innocent rider on a Greyhound bus gets his head cut off. This really sounds like chaos to me.

Anarchy on the other hand is a system of self-government based upon people taking individual responsibility for who they are and what they do which means that they would operate in their own enlightened self interest. To put it simply, I wouldn't punch someone in the nose because I would probably get punched back, so it isn't in my enlightened self interest.

For anarchy to come about and work everyone would need to be educated as to what their enlightened self-interest is. They would also need to be able to work with others cooperatively to fulfill the needs of the community in which they live.

I read a couple of books on anarchism many, many years ago and would suggest that you, dear reader, find a book or two about the subject and read them during this month, which is dedicated to anarchy. Hopefully, I will see you at the anarchist bookstore on Quadra Street sometime during the festivities.

Robert is a 65 year old man who has fought poverty, his own and others, for over 45 years. He is President of the National Anti Poverty Organization, where he helps the voices of poor people be heard in the halls of power.



A statement of solidarity
from the
Zabalaza Anarchist
Community Front



We, Zabalaza Anarchist Communist Front (ZACF), were recently shocked to hear about another homophobic murder in Johannesburg and extend our sympathy and solidarity to the LGBTI (Lesbian, Gay, Bisexual, Trans and Intersex) community of South Africa, that has had to suffer from oppression and discrimination so often within a short period of time. The murder of drag queen Daisy Dube is yet another horrible chauvinistic murder and adds to the escalating number of people killed in homophobic violence in South Africa in recent times, including 10 lesbians killed since just 2006.

We deeply regret this and all the other murders and hope that the case of Dube's murder be solved soon, although we do not have much faith that the police will do so. Dube and others who speak out in such a chauvinistic environment - that not only verbally discriminates against people who are seen to be 'different' or 'abnormal' but also physically, including raping and killing them - should be seen as heroic. LGBTI people who know they are targets but still stand up for their gender identity and fight for their rights need our full support. It is such people, who stand up against oppression and discrimination, who will change the world.

The increase in homophobic, sexist as well as xenophobic violence indicates a growing culture of chauvinism throughout South African society. This needs to be confronted with united direct action. We think it is vital therefore to build a network of activists against both state repression and all forms of chauvinist violence coming from reactionary elements within South African society. This growth also indicates that it has to do with wider circumstances, such as poverty and the lack of service delivery which leads to frustration which then gets directed at society's weakest. As we have seen just recently, it is poor people who turn against other poor people because they are so desperate. They discriminate against more vulnerable people, such as lesbians and immigrants, turning against each other instead of uniting against a common oppressor.

As anarchist communists we are against all forms of discrimination and therefore fight all of them. We fight for a world free from sexism, homophobia, ableism, racism and other forms of oppression. We support movements of people resisting oppression based on identity but we believe that it is important for them also to work with - and be supported by - the broader social movements and to engage in a broader struggle because we believe that many forms of discrimination are rooted in capitalism and the state system. This means we believe that as long as capitalism and classes exist, LGBTI people from poor communities in particular will be discriminated against.

Most LGBTI people are poor and working class. As a class we get discriminated against by the state which only supports the interests of the ruling class and its right hand, the police. This discrimination, at the hands of the state and capitalism, is something that unites us as a class, across gender and sexual divides, across colours, ethnicities, abilities and age. Our struggle has to be united, it has to be anti-capitalist, it has to be internationalist and it has to be anti-authoritarian.

The fight for lesbian and gay liberation as well as fights against racism and sexism must be rooted in the class struggle - only the working class, as the exploited class, has everything to gain and nothing to lose in fighting oppression. And revolutionaries, regardless of their sexuality must fight for lesbian and gay equality.

Even though South Africa has a 'progressive' constitution with more rights for LGBTI people than most other states in the world we still know that the police are perpetrators of violence and discrimination and that there is a lot of chauvinism in South Africa. South Africans get born into and socialised in a nationalist, sexist and homophobic environment. We cannot rely on the constitution or the police to help us, we have to organise ourselves and change people's ideas and behaviour through education and direct action.

It is not enough to believe in the constitution and we, as oppressed people, should not stop struggling when we gain legal rights and protection. We should not try to be acceptable to the mainstream and stop our struggles there but fight for a completely new and better world and a social revolution.

Together we have to criticise traditional gender roles, the nuclear family, marriage and compulsory monogamy and male polygamy which are based on patriarchy, capitalism and conservative religious values.

Anarchists have a long tradition in criticising these institutions and a history of supporting LGBTI people, the more radical elements of which are anarchist inspired.

We hope that the future will bring stronger contact and collaboration between the various social movements and the LGBTI community in a united front to combat chauvinism. Sexual, economic and social liberation must go hand in hand.

In solidarity and support,
 The ZACF
 Gender Working Group
 www.zabalaza.net
 www.anarkismo.net



photo: Sissy alongside the flag at the Latin American School of Medicine near Havana. Cuba has recently announced government funded sex reassignment operations as part of their cradle to grave universal health care mission.

We’ve Outgrown Omnivorism

By Dave Steele and Denise Swanson

This article was first published in the Canada Earthsaver Newsletter and we thank them for their reprint permission - www.earthsaver.ca/newsletter.

Many question whether humans are ‘naturally’ herbivores or omnivores. The omnivore camp argues that our species evolved to eat both plants and animals. Many others agree with Mahatma Gandhi that no, humans are natural herbivores.

For once, Gandhi was wrong.

Humans evolved eating a mix of plant and animal materials. The structure of our guts and the transporters therein and the arrangement and shapes of our teeth - not to mention the wealth of fossil evidence (arrowheads, butchered animal bones, etc.) going back literally millions of years - all point to an omnivorous past.

Natural selection favored meat eating because it allowed our ancestors to survive in the absence of reliable supplies of edible plants. Our hunter-gatherer forebears could flourish on fruits and berries when those were plentiful and switch to meat when edible plants were scarce. Had early humans not led omnivorous lives, they almost certainly would have died out.

Yet we have continued to evolve since then. Just 10,000 years ago, isolated bands of humans invented agriculture. Around the world, we began to grow crops and domesticate animals, which, for the most part, we raised to convert grasses to meat for us. Sometime later, a mutation arose in us and we could add animal milk to our adult diets as well. And for a very long time, we have flourished.

But things have changed.

In the past, humans were few and far between. The pressure we exerted on the creatures around us was slight. In contrast, with a population of about 6.6 billion people - headed towards 10 billion by mid-century - the pressures we exert today are enormous. Whereas meat eating allowed humanity to survive the harsh environments of the past, doing so is now well on the way to making the environment itself uninhabitable. It is no exaggeration to state that our hunger for meat is destroying the world.

In 2005, some 55 billion farm animals were killed for food. According to the UN Food and Agriculture Organization, worldwide meat consumption, ignoring fish, increased from 156 billion pounds in 1961 to 540 billion pounds in 2002. World population doubled and meat consumption increased nearly 4-fold.

The New York Times recently reported on just how destructive this accelerating production of animal products can be. As China switches from a largely soy-based diet to meat, paradoxically their demand for soy is skyrocketing. In today’s factory farms, it takes 2.4 lbs of corn, soy and oats to produce a pound of chicken, 8-10 lbs of similar feed is required for every pound of beef. Chinese demand for meat has led to a doubling of Brazilian soy exports - at a cost of huge swaths of the Amazon rainforest.

Meat production pollutes enormously. The Union of Concerned Scientists has shown that animal agriculture is second only to transportation in the pollution it causes. Twenty tons of manure is produced for every household in the United States.

And meat production accelerates global warming. According to the UN Food and Agriculture Organization, animal agriculture is the number one worldwide source of global warming gases. More than transportation, more than electrical generation.

Natural selection operates on the here and now. In the past, the ability to eat meat was a boon to us. But today, the opposite is true. If we don’t dramatically curtail our consumption of animal products, our planet will become a wasteland; natural selection will soon select in the strongest way against our meat-eating habits.

We’re lucky. We evolved as omnivores. We can choose what we eat.



Plants or animals. **Choose plants.** The survival of not only our species but of much of the planet is at stake.

photo:
Linda & Paul at a VIVA potluck in Beacon Hill Park.
For info: islandveg.com or thevictoria-vegan.com



What is anarchy? Is it black-clad youth throwing bricks at bank windows? Is it academics writing essays about systematic oppression and abuse of authority? Or is it a pro-active alternative to top-down governance; a practical solution for distant, bureaucratic control of the basic functionings of our society?

Pedal to Petal Urban Agriculture Collective is an example of anarchy in action.

It’s one thing to rail against the corruption, inefficiency and lack of public input inherent in government. It’s another thing altogether to create (and implement) functional alternatives to civic infrastructure. This is exactly what Pedal to Petal is doing however, by using bicycles to pick up domestic food waste and taking it to small back-yard compost bins where it is turned, by hand, into organic fertilizer, and then back into food.

Turning domestic food waste into compost at a municipal level is not a new idea. Cities like Montreal and Halifax, and now a pilot project in Oak Bay, are doing just that. These projects, though well meaning and commendable, suffer from the same drawbacks that any centralized, government-run program has; while they purport to be ‘green’ and ‘sustainable,’ in reality they require much more energy to implement than they can ever produce.

Such is the drawback inherent in any centralized, industrial project.

Under government management, municipal compost programs involve diesel powered trucks (purchased new for the purpose) which drive around to houses picking up food waste in specially produced, compostable plastic bags, which are then taken to a centralized industrial facility, which uses massive amounts of electricity and water to get the compost process going. When the finished product is ready, it is then trucked out to wherever it is distributed, sold or used.

It seems counter-intuitive to us to create a program that reduces waste, and yet requires a large input of fossil fuel energy and the use of large industrial equipment. With this in mind, a small group of bicycle loving permaculture activists set out to create a decentralized, low-impact program that not only reduces carbon emissions, landfill and dependence on fossil fuels and chemical fertilizers, but also creates employment that aligns with a deep commitment to environmental protection, sustainability, social justice and community self-sufficiency. Bicycles are used to pick up the food waste, which is then brought to nearby backyard compost bins. At no point in the process (outside of the production of the bicycles, hand tools and compost bins) are fossil fuels used.

We know of no more ‘sustainable’ way of dealing with domestic food waste. Even if we see the end of oil or the industrial way of doing things, there would be no interruptions in service. Would that all civic infrastructure were that sustainable. Pedal to Petal is a worker’s co-operative.

Anarchy in Motion

by Chris Johnson



The co-operative itself exists only to support its members as independent contractors. All fees for service (households pay \$5/week for up to 5 gallons) are paid directly to cyclists doing the pick-ups. (At this time the collective is still small, and administration and advertising costs are being covered by donation, but as we grow there may be a need for member dues.)

We see Pedal to Petal not just as an example of how to deal with waste (according to the CRD, 30% of the Hartland landfill is food waste) but as an example of pro-active anarchy; of citizens creating a working alternative to government infrastructure. This flies in the face of the popular perception of anarchy as being concerned solely with destruction and dismantling of systems of authority, and sheds light on the possibility of anarchy being a constructive, co-operative, non-hierarchical re-building of common systems. Our membership includes not just cyclists and gardeners, but everyone who uses the service, provides space for compost bins, or uses the finished compost to grow food locally.

The simplicity of the program allows for easy emulation by other groups in other municipalities; similar to the way that groups like Food Not Bombs have been started around the world. The beauty of this idea is that food and food waste are everywhere, yet the ability to create and sustain centralized, industrial solutions is not. It’s likely that as time goes by, grassroots projects such as this will become necessary and common-place around the world. Imagine if similar grassroots, co-operative solutions were created for the rest of our waste, or for that matter the creation of our energy and other goods.

There even exists the possibility even of using our food waste and sewage to create our own energy to heat and light our homes. While the rest of the city argues about whether to build a waste treatment plant or continue to flush sewage directly into the ocean, we could be building neighbourhood methane digesters. We could be refurbishing many of the things we currently allow to be trucked to the landfill.

Why doesn’t Victoria have a Free Store, like Hornby and Cortes Islands? Well, because we haven’t started one yet. (The first steps were taken towards this last month with a Really Really Free Market in Fernwood, which was like a giant neighbourhood yard sale where everything was free.)

We’re never going to convince government to give up centralized power to local grassroots neighborhood groups. We have to take it, not violently, but with the ultimately peaceful act of getting together to provide for ourselves. What better place to start than with the things we are just throwing away.

For more information, visit pedaltopetal.blogspot.com or call 250-383-5144

Odds Stacked
 Against
 Women In
 Canadian
 Politics

by Gordon Pollard

When NDP leader Carole James and Green Party leader Jane Sterk lead their parties into the next B.C. provincial election May 12th, they will face daunting odds historically since no female-led party has ever won a provincial or federal election against a male-led party in Canadian history.

Indeed, gender statistics on leadership of Canadian political parties are truly shocking: only two female party leaders in our history have ever obtained 25 per cent or more of the votes and seats in any federal or provincial election running against a male opponent.

Those two women actually cleared the 25 per cent bar by a considerable margin, with Carole James winning just over 41 per cent of the votes and seats in B.C. in 2005 and Manitoba Liberal leader Sharon Carstairs winning just over 35 per cent of the votes and seats in 1988.

But, for the third-best showing by a female leader against a male opponent (that of Ontario Liberal leader Lyn McLeod in 1995), the bar has to be lowered all the way down to the 23.1 per cent level.

Out of a total of 419 federal and provincial elections in our history, Canadians have chosen male prime ministers or premiers 418 times – an astounding 99.8 per cent of the time!

Moreover, the only exception (Prince Edward Island Liberal leader Catherine Callbeck’s victory in 1993) was, sadly, more an example of male arrogance and tokenism than of any genuine female liberation.

In reality, Callbeck won mainly because the Charlottetown “Old Boys’ Club” decided it would be a novelty to have a female premier for one term (apparently the Anne of Green Gables shtick was wearing a bit thin).

It was arranged that the only two significant parties in PEI, the Liberals and Conservatives, would put up female leaders for one election. Thus Callbeck “won” and served a token term, after which she was ignominiously shooed away like a no-longer-wanted pet and it was back to male-dominated business as usual in PEI.

Similarly, it should be noted that the cases of the only other two women in our history to serve, albeit briefly, as first ministers, Prime Minister Kim Campbell (in 1993) and B.C. Premier Rita Johnston (in 1991), are both examples of pathetic male tokenism rather than noble female liberation.

It was only after Brian Mulroney had smashed the Conservative Titanic into an iceberg that Kim Campbell was given the helm to ride it to the bottom of the sea. And it was only after Bill Vander Zalm had abandoned the sinking B.C. Social Credit ship that Rita Johnston was given the captaincy of that doomed vessel.

What I find especially disturbing is the smugness and ignorance so many Canadians show concerning the role of women in our country’s political life, past and present.

Astonishingly, I have sometimes even heard Canadians boast that “we’ve had a female prime minister in Canada but the United States has never had a female president.”

Frankly, instead of getting patted on the back, Canadians who make boasts of that

kind should get kicked in the rear end. In truth, the U.S. (whatever its shortcomings might be in other areas) has always had a much better record than Canada when it comes to elevating women to positions of high political office.

It is interesting to note, for example, the U.S. had a woman (the powerful, influential Frances Perkins) in its federal cabinet 25 years before Prime Minister John Diefenbaker, to his credit, appointed the first woman (Ellen Fairclough) to Canada’s federal cabinet in 1957.

Today in all parts of the U.S. we see many women being elected to positions of real power and authority – not the kind of gimmicky, token positions some Canadian female political leaders have been given in the past.

In our neighbouring state of Washington, for example, all three of the most senior elected officials (Governor Christine Gregoire and U.S. Senators Maria Cantwell and Patty Murray) are female.

Perhaps most embarrassing, from a Canadian standpoint, is the fact that Jennifer Granholm, who is now in her second term as Governor of Michigan, was born in Ontario, which has never elected a female premier and shows no sign of doing so in the foreseeable future.

Clearly, when it comes to electing women to high political office, Canada deserves a Triple-A rating (Appalling, Atrocious and Abominable). We have a very long way to go to catch up not only to the U.S. but even to some countries in the developing world.

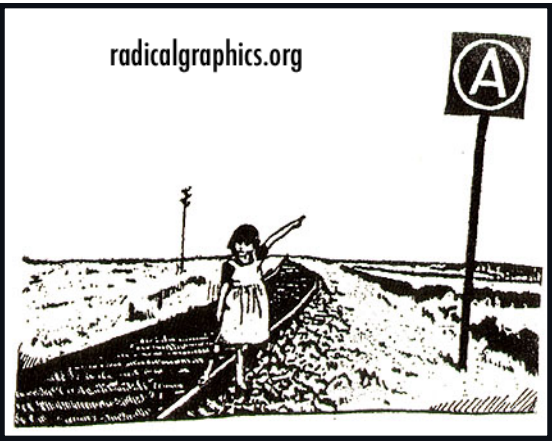
For example, while working on an education project in Sri Lanka in 1996, I remember telling one of my Sri Lankan colleagues how surprised I was that country had both a female elected president (Chandrika Kumaratunga) and a female elected prime minister (Sirimavo Bandaranaike). “But why is that surprising?” asked the puzzled Sri Lankan. “Don’t lots of women get elected to top political positions in Canada?”

To use a horse-racing analogy, when it comes to taking female political leaders seriously, most other democracies in the world are in the home-stretch and heading for the finish-line but in Canada we are still struggling to even get out of the starting-gate.

As for how we might be able to improve this situation in the future, the affirmative action plans proposed by some political leaders such as Carole James and federal Liberal leader Stephane Dion to try to get more women elected, provincially and federally, are steps in the right direction and are certainly to be commended.

But what is really needed among Canadians (females as well as males) is a revolution of attitude to recognize it is simply not possible to have a genuinely representative, participatory democracy without having at least a reasonable gender balance in our Parliament and legislatures and among our political party leaders.

Gordon Pollard, who conducts opinion polls for “Victoria Street Newz” during federal and provincial elections, is a native of Victoria and has a BA from the University of Victoria and a MA from Columbia University in New York City. After working for 10 years as a journalist in BC, Alberta, and Ontario, Gordon spent 20 years teaching English and History in Nigeria, Sierra Leone, Zimbabwe, and Sri Lanka.



Universalizing
 Transition
 Rights
 through
 Guaranteed
 Income

by Cindy L’Hirondelle

On one typical cold and rainy West Coast winter evening ten years ago, I stood with a small group of mostly union activists handing out leaflets to lined-up moviegoers, urging them to boycott the theatre in solidarity with locked-out union projectionists. I had never been a union member, but was there, as I had also been at many other union rallies, because of believing in the principle of solidarity.

Having found myself a single mother on welfare, then having joined an anti-poverty group, having started a welfare rights group which led to a short-lived Union of Marginalized and Unemployed Workers, was the reason I was out in foul weather trying to convince people not to go to a movie. One woman I handed a leaflet to engaged me in a conversation that ended with her telling me I was a dupe of the unions—”they wouldn’t do the same for you as a single mother.”

Over the course of the next five years I saw this sad fact demonstrated. Our anti-poverty actions were almost unanimously ignored by labor unions. Our Union of Marginalized and Unemployed Workers folded both from lack of funds and from a decision to change our name after a racked-with-rage speech by a man traumatized by poverty and disability: “it is a union worker who will cut me off welfare, it is a union bus driver who will kick me off the bus when I don’t have enough fare, it is a union ambulance driver who doesn’t want to help me because he thinks I am a drug addict.”

In spite of all this, I still believe in the principle of solidarity even though it is rarely practiced. I believe in it because there is a way to manifest actual, as opposed to theoretical, solidarity: implement a universal Guaranteed Livable Income in every country in the world.

This may sound implausible, however, this very old idea—also known as Guaranteed Annual Income by people such as Martin Luther King Jr., a National Dividend by Thomas Paine, and ‘Basic Income Guarantee’ by many current international groups—is again on the horizon. People can simply choose solidarity enacted with a Guaranteed Livable Income, or humanity will continue to choose by default a world dominated by perpetual conflict and competition.

This Conflict/Compete ethic will encroach further and further into every facet of human-to-human interaction, as well as poisoning, literally, human-to-nature interactions thus creating a tragicomic war against ourselves—since, after all, our life and health depend on the life and health of our natural environment.

One sign that a universal income benefit is on the horizon is the recent call from United Professionals for “Transition Rights” which parallels labor unions’ “Just Transition Fund.”¹

According to the UP article, Transition Rights are about “freedom to explore what [job] you want to do next, without financial devastation.” The principle of the “Just Transition Fund” is to ensure that workers who lose their jobs due to environmental policies are not forced to commit “economic suicide.”²

A Guaranteed Livable Income would universalize ‘Transition Fund’ principles to extend them to all people—especially those excluded from formal work³.

Hand wringing about where the money would come from for a guaranteed income (since money is a human invention), or worrying “what if people won’t work,” are only worn-out excuses (going all the way back to Malthus!) that allow billions of people to live with the lethal pendulum of income insecurity dangling daily over their heads – depleting their health and needlessly shortening their lives.⁴

So ... It should be simple and obvious for humanity to choose between the pathetic (because it is avoidable) nightmare of forcing everyone, including children, to compete for jobs and income, or the achievable goal of universal income security.⁵

C L’Hirondelle is a freelance worker in Victoria BC, Canada
 Thank you to Joan Russow for introducing many of us about the concept of the “Just Transition Fund” in relation to a guaranteed income.

References:

¹ Projectionists Lock-out: findarticles.com/p/articles/mi_qa5404/is_200208/ai_n21323536

² Some proponents of Guaranteed/Basic Income

--Dr. Martin Luther King Jr. www.progress.org/dividend/cdking.html
 --Thomas Paine (National Fund) www.ssa.gov/history/paine4.html
 --Basic Income Earth Network www.basicincome.org/bien/

³ Environment www.livableincome.org/environment.htm

⁴ Transition Rights article by United Professionals www.unitedprofessionals.org/blog/tag/transition-rights/

⁵ Just Transition Fund

UK Trades Union Congress sponsored document “Green and Fair Future” documents the history of Just Transition and calls for a JTF in order to make sure that “all the conditions exist for a genuinely just transition to a low carbon economy”www.tuc.org.uk/economy/tuc-14922-f0.cfm

Canadian Labour Congress 2008 convention: “In creating the legislative framework for investments and expenditures to deal with climate change, the Federal government should establish *Just Transition Funds.*”* www.labourcouncil.ca/CLCgreen.pdf

⁶ Tony Mazzocchi: “Workers Must Be Compensated Fully If Jobs Are Lost for Environmental Reasons — We Call This ‘A Just Transition.’” 2000, www.kclabor.org/mazzgreen.htm . Mazzocchi who coined the term “Just Transition” was called the “Rachel Carson of the American workplace” http://en.wikipedia.org/wiki/Tony_Mazzocchi

⁷ Books documenting the excluded:

Global Women: Nannies, Maids, and Sex Workers in the New Economy by Barbara Ehrenreich (Editor), Arlie Russell Hochschild (Editor) www.powells.com/cgi-bin/biblio?inkey=2-9781862075887-1

Disposable People by Kevin Bales: www.ucpress.edu/books/pages/8428001.php

If Women Counted by Marilyn Waring: www.newscientist.com/article/mg12617124.500-review-not-accounting-for-womens-work--if-women-counteda-new-feminist-economics-by-marilyn-waring-.html

⁸ Money: www.livableincome.org/money.htm

⁹ Malthus: en.wikipedia.org/wiki/Malthus

¹⁰ Inequality and Health: Richard Wilkinson - research.nottingham.ac.uk/NewsReviews/newsDisplay.aspx?id=239

¹¹ Livable Income For Everyone (LIFE): www.livableincome.org

The Un-Doing of Anarchism

by Brian Mason

Anarchism is the bad boy of politics, considered distinctly at odds with human nature and certainly not as something anyone could imagine being implemented on a grand scale. Suitable for running the local co-op, perhaps, or even a kibbutz but plainly not a city or a nation.

Periodically throughout the last few hundred years of western history, anarchists had been granted a seat at the table on the eve of momentous social change, only to be shown with cruel haste out the back door during the immediate post-revolutionary rush to quieten things down with a dictatorship. Fine theoretical points of disagreement, shakily melded together in the alchemy of pre-revolutionary fervour, became defining points of honour when it was time to take charge of events. Anarchists, erstwhile allies, were cut loose, more often than not because they stubbornly upheld their values and principles throughout the maelstrom of revolutionary change.

Today, our modern dispensers of culture – I’m speaking of the corporate media, much of the public school system, corporations and government – carry on the job of demonising and shunning anarchism. The resulting abhorrence, not easily sustained, depends mostly on a strategy of popularising and reinforcing several misconceptions about anarchism.

It can’t work. This view, confounding the meaning of anarchism with the present-day, pejorative sense of anarchy, uses both words to describe an uninterrupted state of chaotic disorder, usually underwritten by violence – a fury of nihilism. Rather, as one form of social organisation among many, anarchism posits the ideal of cooperative living without need of hierarchy, dominance, oppression, or violence: a world without privilege. It dares to imagine non-exploitive ways of living together, which, for those positioned elsewhere along the political spectrum, who cannot envision the viability of consensual decision-making carried out within an ethos of social equality, is anathema. For them, anarchism is inherently unworkable; imposed, hierarchical power structures are what it is felt people need in order to achieve their political, economic and social ends. As if the nasty brutishness of an altogether too-short life were a foregone conclusion for the human species, which could only be (partially) offset by a restrictive social contract.

But if demonstrated workability – judged by success in being able to meet people’s needs most of the time – is to be the standard, then no form of formal government, democratic, oligarchic or autocratic, merits a passing grade. The great majority of people have fared rather badly down through the ages under whatever prevailing form of (usually elitist) rule.

Nor can supposed popularity suffice as the measure. Although by hopeful definitions almost half of the world’s nearly 200 countries can be considered to be democracies, the Economist Intelligence Unit assesses only 28 as “full democracies,” in which live barely 13 per cent of the world’s population. India, on track – at 1.1 billion people and rising fast – to becoming the world’s most populous nation, a country still reeling from the effects of brutal British colonial rule, rates as a “flawed democracy,” sharing bad company in this category with such paragons of freedom as Columbia and Indonesia. As for the United States, it ranks in the middle of the pack of “full democracies,” a rank much in need of downgrading considering the United States’s rapid slide towards fascism. The remainder of the world’s population live under varying, terrifying shades of authoritarian rule. So much for the eager embracement of democracy. At this point, I can’t avoid saying, “We’ve tried the rest, now try the best”: anarchism.

You wouldn’t want it to work. Democracy has long been considered coterminous with capitalism, whose ethic of greed, speed and endless growth has saturated the cultural landscape and stolen our minds. Understandably, people fear moving away from an efficient system whose advertising machines promise – and threaten – so much. Instead, think of anarchism as the slow-food movement of politics, requiring more care and time in the preparation but proffering an unsurpassed experience and way of life once you get into it. Anarchism is the perfect antidote for our modern social manias because of its preference for the things of life on a smaller and smaller scale.

It’s too much work. Judged without context, anarchism would seem to be like enduring an endless committee meeting, everyone sitting in a circle on the same type of chair saying repeatedly, one after another, like the two, ever-polite Canadians in the joke, “No, I insist, after you.” How would anything get done? Who would clean the toilets, let alone dress the dead? Yet, the patient prying of archaeologists and anthropologists reveal that people have always found ways to address the less than desirable mundanities of living. It is wrong to prejudge a world organised according to anarchist principles by applying the cultural precepts of the dominant liberal-capitalist world, with which we’ve been indoctrinated since birth. Not surprisingly, we’re programmed to look askance at things strange and wondrous, like anarchism.

Anarchism, to be sure, is a category breaker; of course life would be different lived according to its principles – that’s the whole point. Like gardening organically and living simply, anarchism asks that we take the time to live and treat one another – and the earth – with respect and gentleness. Given the perilous state of the world today, reeling from the dysfunctionality of every traditional form of government, anarchism would seem to offer a healthy alternative.

Submitted by Brian Mason, a philosopher and writer living in James Bay.



The More Things Change

By C'daoim

King Solomon or Qoheleth (your choice) was right; nothing is new under the sun.

Nothing will ever change. The oligarchs are always going to find favour in a crowd that just wants to be inclusive with the term “society.” On average those citizens that want to see change, are really only trying to change the direction of the status quo. In reality we need a new status quo. We use society as a means of fighting for equality yet we never take the time to define the term society. Has it ever really changed?

I realize that the astute ones out there are aghast at the moment, thinking about such things as Hammurabi’s Monolith, or the Bible, the Magna Carta, The Doomsday Book, The Anglo Saxon Chronicles, and how many Constitutions or Acts of Royalty? Although they all seem to be freeing our species from the bonds of slavery and non-civilization they are actually indoctrinating us to accept the hierarchal power structure. None of the aforementioned decrees even forecasts a time when leaders will not be required and classes will no longer have to exist, they just promote hierarchy. This leads directly to the controlling of societal evolution by the oligarchs of a society. Be they evil or indifferent is irrelevant, they are unnecessary. Just as poverty, or struggling to keep a middle class family housed and fed are not necessary.

Each segment of the population has had to fight for their right to vote for example. Let us look at just the one segment called “women and their fight for the right to vote” and then apply this same observation to all segments of the population. As with any segment we cannot fault the women of the time because they had a different perspective of the world than we do now. Hindsight is 20, 20. The women believed that they were fighting for equality with men when they were fighting for the vote. Yet, in fact, they were not fighting to be equal with First Nations men, they were fighting to be equal with rich white men, which are considered to be ‘society.’ So in order to have a vote they were tacitly agreeing to a hierarchy.

In each of the documents mentioned above the same rule applied for all the different fights that any of the segments of a population had to go through during their eras. In order to get what was considered a ‘right’ for that era that segment had to accept the rule of the oligarchs. This is not participatory democracy it is imposed ideology. It is accepting an unjust system because we are taught to call it just, not because it is just.

So we are not governing ourselves, we are actually ruled over. Each oligarch is standing on the shoulders of his or her predecessor following the path as they were informed or indoctrinated to understand. Now the probability is that for the oligarchs, just as for the majority of citizenry, we have forgotten that this isn’t the way it is, rather, it is the way we have allowed society to develop. For the majority they have been caught up in the struggle to make life better for the next generation without defining what their personal struggle is about or why it is necessary. It is called assimilation or the inability to think freely because even thinking freely is defined for us.

For example Liberal or Conservatives or the N.D.P. are not choices, they represent the same thing - hierarchies. Or maybe the path is deliberately designed to remain with the oligarchs as rulers as we pretend it’s the way things are supposed to be.

The status quo must change. Either we admit it and stop calling this freedom and democracy, or change the way we govern ourselves.

Anarchism or direct democracy as a word has its roots in ancient Greek. “Anarkhos” means “without ruler” and was originally used because it appears that the people of the time, some as early as the 9th century B.C., thought that a direct democracy was better than having rulers. The oligarchs considered this would result in lawlessness and chaos. Or possibly they saw it as not having things their way, so they created the term to represent lawlessness and disorder from their perspective. Regardless of the oligarch’s intentions the words anarchism and direct democracy are synonymous. What the people called direct democracy the oligarchs called anarchism.

Each segment of our population surrendered to the goals of the oligarchs, a hierarchy, in order to get the vote. Another option is horizontal power structures, which places decision making in the hands of the people and the representatives become, well, just people. No more competition to be a citizen but rather voluntary cooperation to create many communities that respect each other and demonstrate this by learning from each other. Start giving each other a hand up. No more imposing one set of ideals on a population that is made of many sets of ideals.

Anarchism is an ideology that is being defined for you as it was for the citizens of ancient Greece. A fantastic documentary by Avi Lewis and Naomi Klein is called ‘The Take.’ You can find out what a direct democracy is for yourself.

Become informed...Society needs you.

Dam Dam Dam Dam Dam

by Don Startin

Many upright and well informed citizens of our province acknowledge the terrible environmental cost we will pay if we build this dam, but think that it is inevitable due to our urgent need for electric power. I am hoping to help them change their minds, and persuade the uncommitted to oppose it.



If you would like in depth information there are Peace River Environment Association pamphlets available at the Western Canada Wilderness Committee on Johnson St., plus we have put an information kit in every branch of the Greater Victoria Public Library System. Online check the video at www.SaveOurRivers.ca.

The Hydro 80 page book entitled “Site C Feasibility Review: Stage 1 Completion Report” is a must read for the serious student of this issue. It is obtainable FREE by leaving a message at 1-877-217-0777. This book claims that any alteration to the flow of the Peace River caused by Site C will barely affect the Athabasca Delta. We just don’t know what the effects will be, because we also don’t know how much water will be withdrawn from the Athabasca River by the oil sands projects. Ballpark figures indicate that projects in operation have cut its flow by 16%, and that approved upcoming projects will be taking another 16%.

Another consideration is the effect of global warming, which has reduced its flow still further. Even the smallest impediment to the flow of the Peace could cause trouble in the environmentally sensitive delta.

As yet I have been unable to ascertain the deleterious effect of trapping silt behind the upstream dams but it is surely a factor. Every spring at breakup vast numbers of ice flows used to pile up at a critical bend in the Peace just as it was about to exit the delta causing a dam that ensured the delta filled up with water for the dry season. When the Bennett Dam went in this mechanism was interfered with and one third of the delta dried up. These are two more reasons that precludes the building of another dam because of downstream effects.

Before we go on to the other reasons why the dam should not be built, I want to touch on the economic effect on agriculture of the on off threat of the dam. Ever since the Peace Canyon Dam went in BC Hydro has coveted the land between it and Fort St. John to build the Site C. They have been buying up farms which go untilld, and the remaining farmers have been loath to grow much more than hay. We need to get a covenant on the Peace lands that they’ll never be dammed, then farming can once more flourish in the area, and goodness only knows food trumps energy these days.

If you are already opposed to the Site C dam, then I urge you to snail mail the energy minister and let him know - R. Neufeld, Minister of Energy, P.O. Box 9060, Stn. Prov.Govt., Victoria, BC, V8W 9E2.

Our local fascists don’t seem to listen to us, but it can’t hurt. You can also write BC Hydro at P.O. Box 2218, Vancouver B.C. V6B 3W2 attn Hugo Shaw. A well written snail mail letter always commands respect.

If you are opposed, and can spare some time and or money please contact me or email the P.V.E.A. in Fort St John [pvea@shaw.ca]. We have a small number of folks in Victoria who will be meeting soon to plan something to keep the issue before the public down here.

Don Startin is an activist and gardener, an ex-military man who has done many things since leaving the army. Don currently lives a life of simplicity with his wife in Victoria, B.C.



Island Timberland Logs Mt. Arrowsmith

by Richard Boyce

One of my favourite places to hike has always been Mount Arrowsmith.

The first time that I ventured up the mountain I was eleven years old and hiked up to the ‘Saddle’ between Mt. Cokley and Mt. Arrowsmith, with 2 friends and one adult. We tried to hike up to the main massif but snow made it too difficult so we resorted to sliding down the steep slopes, which was lots of fun.

Since then I have hiked every approach to the mountain that I know, including up and over Mt. Cokeley starting at the ski slopes, the saddle route, the Judge’s route, and several others that you’ll have to find on your own. The views of the many peaks of the mountain from the ‘saddle’ are extraordinary with steep cliffs falling off to an emerald coloured lake, which hold ice until well into summer.

The hike up to the alpine ridges is through forests that are shadowed by the steep mountain slopes, have extremely short growing seasons, and are covered by snow through much of the year. Yellow Cedar (Cypress), Mountain Hemlock, and Alpine Fir are the dominant tree species. At higher elevations the rocky ridges are dotted with very old trees that take on the appearance of Bonsai, due to the extreme conditions and short growing season.

In spring and summer the alpine meadows and slopes are covered with a multitude of flowers of every colour imaginable. These include blue listed endangered species like: Olympic mountain aster, Lance fruited draba, Sand dwelling wallflower, Woodland Penstemon, and White wintergreen. Heather and flowering berry shrubs grow in abundance along the trails.

On one of my first hikes I watched a pair of young marmots browsing along the slopes near the lake. This colony of the most endangered species in Canada has now disappeared, likely due to logging on the slopes all around Mt. Arrowsmith. The value of Yellow Cedar for export to foreign markets is now so great that logging companies are clear-cutting the alpine forests. Yellow cedar is usually only found at higher elevations and is the oldest tree species in our region growing with documented living trees dating back 1500 years.

A small park exists with the name of Mt. Arrowsmith Regional Park, but it is located on Mt. Cokeley and does not protect any of Mt. Arrowsmith. The entire forest surrounding these two mountains is privately owned by Island Timberlands who continue to log higher up the slopes each year. In 2006 senior management from Island Timberlands assured the public that they would buffer the important hiking routes to Mt. Arrowsmith. Since then they have heavily logged the areas in question with no regard for preservation of the trails.

The slopes beside the Judge’s route have been clear-cut extensively in the past year and the slopes of Mt. Cokeley, beside a small lake on the road to the old alpine ski lodge, have also been heavily logged. Almost half of the trees that were cut down appear to have been left behind. Much of the wood debris that is being left to rot has suffered the fate of long butting, a logging practice where only the prime part of the trees is taken, leaving the rest behind in order to save on transportation costs. This practice is not allowed on publicly owned land but there are no penalties for this type of waste on private land.



The European Union has stipulated that they will only buy lumber that is certified as meeting with environmental standards. Island Timberlands claims they are meeting these standards but do the buyers really know what is happening on the slope of Vancouver Island’s mountains? Trees being cut on Mt. Arrowsmith are over 4000 feet above sea level, with a growing season so short that it takes hundreds of years for a tree to reach only 18 inches in diameter.

These sub-alpine forests are extremely important for our local aquifers and streams because they slow the melting of snow and prevent evaporation. The shade from these trees allows for a slower run off from the mountain and extends the flow of water into the lands below well into the dry months.

For more information and to support the preservation of Mt. Arrowsmith check out: www.mountarrowsmith.org.

Richard Boyce is a documentary filmmaker and photo-journalist who has spent his life on Vancouver Island. www.islandlens.blogspot.com

Bo Filter is an independent social science researcher, speaker and author: [The Cause of Wars and Aggression](http://www.globaljusticepublishing.com) - www.globaljusticepublishing.com.

Poetry Not Bombs

by Matthew Cook

My poetry is where I place my helpless rage. If I cannot find a construction release for my angst in the “real world,” then I’ll look for a more ethereal release in poetry.

Hence after working on Bear Mountain for six months the following piece is what manifested.

Let me preface this by saying what I found most frustrating about about the experience is the collective lack of imagination. From the yuppie idiots who buy these overpriced McMansions (that all look born from the same hideous cookie-cutters), to the poor tradesmen who allow themselves to settle for a wage slave existence where they are continuously following sub-contractors around like birds gathering crumbs from the glutenous table of Len Barrie.

It is monstrous in every sense of the word. Particularly in scale. In the Poetry of Architecture, Frank Rutter speaks of the first age of architecture being the Age of Fear, where slaves built gigantic tombs for the pharaohs to be buried under the belief that this would allow them to conquer death. Near 3000 years later we are still building tombs for the pharaohs, only now instead of their deaths it is our lives they have conquered. If we are to maintain any dignity in this era, rebellion is a necessity.



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How many broken windows do you think I saw in course of a day?
They pay 1.5 million dollars for the privilege of being stoned.
And not in the good - hey man we're jammin' - kinda way.
But more in the let ye who is without sin throw a rock
through the greenhouse gas that we're starting to pass
through the ass that we have our heads stuck up in

I stand in awe of the human race,
so determined to leave a trace upon the face
of the world that conceived us we're willing to tie
a noose from the umbilical cord
to beat a ploughshare into a sword
to fill the garden of Eden with depleted uranium
so that every future generation will read "Don't dig here."
in the paradise parking lot.

3000 years of being told what to do and we've elected 10,000 pharaohs for 5 billion slaves.
that's 5 billion watching shadows in the cave, where we delight in chains and wallow in shame that we're in chains and watch folk
trade keys back and forth on a screen that screens who's allowed in and who's allowed to die
So it's a choice of death or DIY

cause the fact of the matter is: we always had to do it for ourselves
waiting for someone else to choose for us is letting a chooser become a ruler
and what is more humiliating than asking to go to the washroom?
What's more ridiculous than building 10,000 nuclear booms!
What's the sense in every 4 years saying yea or nay, refusing to disobey the rules
when rulers are choosers which ones they follow
so lead follow or get out of the way is the order of the day
and if you're number three then I pray for thee
cause there's a long hard history of those who became a mystery
by following off the margins of records kept by those who are recording the
debts of what they might have to pay back.
So it's best to keep it all in the footnotes
have a healthy stockpile of scapegoats
cause if someone were to check the bibliography of this biography of this
society
then they are going to find it came from a library where it didn't have the
monopoly.

And with the discovery of every other story adds a new strand of diversity
which can lead to some objectivity and decrease in productivity
And the last thing you want is for the natives to get restless
Feed them American Idols, tell'em what's hot or not, sell them oracles for their
pockets on a 3-year contract with a chance to renew after 2!
create a feedback loop that loops out any back talk so all you get is glorious
state white noise

I'm not looking to uproot law,
but rather pass over onto lawlessness
For what is law but the shadow of fear in chaos?
And what is chaos but order without eyes?
what is the devil but a rebel who made his own kingdom?
what is hell but a state of mind?
what is the state but a land made of law?

Well I say, the whole of the law is do as thou wilt,
which is not an every man for himself,
but self enough for every human.

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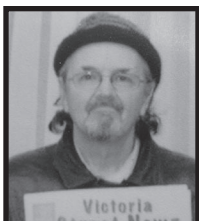
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Street Newz Revenue			
Paper Sales (from vendors)	770.00	641.50	635.00
Donations	280.00	0.00	380.00
Gifts (incl in-kind)	55.00	720.00	150.00
Advertising	0.00	0.00	0.00
Subscriptions	0.00	70.00	160.00
Bread & Roses Donation to SNZ	800.00	800.00	800.00
Total Street Newz Revenue	1905.00	2231.50	2125.00
Street Newz Expenses			
Salaries	800.00	800.00	800.00
Paper & Printing Costs	582.75	582.75	582.75
Office expenses/website	0.00	0.00	23.00
Postage	70.00	70.00	62.13
Total Street Newz Expenses	1452.75	1452.75	1467.88
Street Newz	452.25	778.75	657.12
Bread & Roses Revenue			
Grants	0.00	0.00	0.00
Total Bread & Roses Revenue	0.00	0.00	0.00
Bread & Roses Expenses			
Bus Tickets (2 for 1)	40.50	40.50	40.50
Street Newz Donation	800.00	800.00	800.00
Total Bread & Roses Expenses	840.50	840.50	840.50
Bread & Roses	-840.50	-840.50	-840.50
Consolidated Total (Street Newz + B&R)	-388.25	-61.75	-183.38
Bread & Roses Bank Balance	1883.89	1043.39	661.32

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